

THE
COUNTESS
OF
MOUNTGOMERIES
EVSEBIA:

Expressing briefly,
THE SOULES
PRAYING
ROBES.

BY RO: NEWTON.



Printed at London by George Purflow,
for A. G. 1620.

THE
OFFICE
OF THE
TREASURER
OF THE
UNITED STATES
DEPARTMENT OF THE
TREASURY
WASHINGTON
D. C.
20540

TO THAT
NOBLE ROOT
OF HONOUR
AND VERTUE,

THE LADY
MARY, COVNTESSE
OF PEMBROOKE,

AND HER
ILLVSTRIOS
BRANCHES,

WILLIAM, EARLE
OF PEMBROOKE, LORD
Chamberlaine to his
Majestie,

PHILIP, EARLE
OF MOVNT-
GOMERY,
WITH THEIR
HONOVABLE
LADIES,

MARY, COVNTESSE
OF PEMBROOKE,

SVSAN, COVNTESSE
OF MOVNTGOMERY,
AND HER VERTVOVS
Honourable Sisters;

ELIZABETH, COVNTESSE
OF DARBIE,

AND BRIDGET, LADY
NORRIS.

RIGHT

Right Honourable :



Et it not ,
I pray you ,
seem strange ,
that thus I
vnite you in this Dedi-
cation: God him selfe
bath gone before mee,
vniting you in blood af-
finity and vertues ; and
I hope it's no offence to
follow his example. The
subiect of this worke is
Piety ; whereto as the
world doth witnesse you
All to bee adicted, deuo-

The Epistle

ting your selues most religiously to God, in your owne persons, being patternes to others of it: so still to keepe burning that fire of Goodnesse, kindled in your hearts, & flaming in your liues, by the power of Gods Spirit shed abroad in your soules; accept of such helpes as heere you shall finde drawn out of the Scriptures, Gods Armorie, which if you please to vse, you shall finde

Dedicatorie.

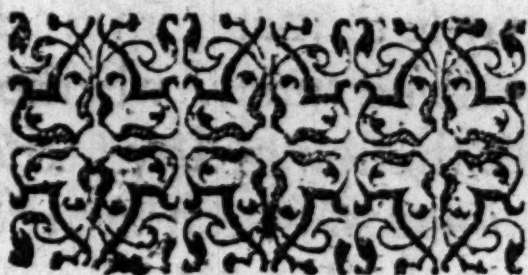
*finde how potent they
are in prosperitie to
keepe you, in aduerfi-
tie to comfort you, and
in the day of the Lord to
crowne you, through
the mercy of God, with
Happinesse and Eter-
nity: which Blessings,
with All else, wishing to
Euery One of you, desi-
ring the multiplying of
All Graces in you, Ho-
nour, Health, Children,
Life to his Glory, Sted-
fastnesse in the Faith,
As com-*

comfort and ioy in the
Holy Ghost, Patience,
Wisedome, Hope and
Perseuerance in All god.
lines to the end, and the
quiet Peace of Consci-
ence at your end; I hum-
bly rest

From my House at
Gretford in Lin-
colnshire, May. 20.
1620.

Euer deuoted to
Your Honours in all
duties,

Ro: NEWTON.



THE
 COVNTESSE
 of *Mountgomeries* Eu-
 sebeia, expressing briefly
 the Soules praying
 ROBES.



Ow pleasing
 and sweet, in
 the sight of
 our glorious
 and mercifull
 God, the seruice of Prayer
 and praise is : how com-
 for-

fortable, and profitable likewise to man, in all estates, and times, whether of Affliction, or Ioy, the Scriptures, which are the words & Records of life, & the experience of such, as God by his Spirit hath sealed vnto life, doe most exactly, and easily declare.

sal. 50 23. In the 50. Psalm, God calls Prayer a Sacrifice; and sayes, that whoso offers it vnto him, honours him: And in the 14. verse layes a command vpon his seruants, both to praise him, and in the day of trouble to pray vnto him: adding

(3)

adding a most heavenly
sweet promise to heare
them.

Now, Sacrifices in the
Law, were that peculiar
worship of God, which
himselfe commanded his
people to serue him with.
And they were of two
sorts. Either Propitiatory,
to appease God for sinnes
committed, or duties o-
mitted: or Eucharisticall,
to praise God for blessings
receiued. In the first was
acknowledged mans guil-
tinesse to God: In the o-
ther, Gods mercy & loue
to man: By both, mans
obligation to God.

Such

(4)

Heb. 9. 28.

Psal. 51. 17

*Psal. 71.
23, 24.*

Such a Sacrifice Prayer
is. A Propitiatory sacrifice
of a heart, broken and
pounded with sorrow for
sinne : which (through
the eternall sacrifice of
Christ, who offered vp
himselſe once, a full and
absolute Propitiatorie Sa-
crifice on the Crosse, for
the sinnes of all that true-
ly repent,) is made accep-
table in the sight of God.
Wherein the lippes and
tongue are the ſoules In-
terpreters, to let men and
Angels know the vnex-
preſſible and vnſearchable
grones and ſighs of Gods
Spirit within vs. For it is
not

not enough to haue the heart smitten thorow, and wounded with griefe, vnlesse the tongue likewise tell it out to God, *Psal. 32. 3.*

And as it is a Sacrifice Propitiatorie: so is it also an Eucharisticall Sacrifice of a heart drawne out, like *Salomons Curtaines*, by the mercy of God, and lifted vp, and filled with the ioy of Heauen, the presence of the Spirit of God in the soule, making it daunce, as *Dauid* speaks, *Psal. 28. 7.* for ioy: and forcing the tongue to breake out in songs, and melodious reioycings,

(6)

*Psal. 57. 7,
8, 9, 10, 11.*

ioycings, for the pardon of
sinnes past ; for the pre-
sence, and feeling of cele-
stiall grace ; for the assu-
rance of Gods mercy ;
for deliuerance from in-
stant dangers and feares :
for graces, and good mo-
tions internall ; as Faith,
Hope , Loue , hatred of
sinne, care to keep a good
Conscience, watchfulnes,
specially ouer the eyes,
tongue and heart : for
blessings externall ; as
Health , Liberty, Plenty,
Peace, Riches, Honour,
Children, Friends , Ser-
uants fearing God, a good
name, long life : For his
workes

workes of mercy generall
and particular on his chil-
dren, our selues, our Fami-
lies : for his Iustice, iudge-
ments and plagues vpon
the wicked.

The *Priests* that offer
this Sacrifice, are not the
sonnes of *Aaron* alone, as
once it was in the old
Law; but *All*, the children
of God euery-where, re-
deemed by the bloud of
Christ, and sanctified
through the power of his
reuiuing grace; for hee
hath made vs not onely
sonnes of God, but giuen
vs the honour to be Kings
and Priests to God, to sa-
crifice

Iohn 1.12.

Rev. 1.6.

Exo. 40.

13, 14.

Leu. 10. 1, 2

Psal. 100. 3.

Psa. 96. 8, 9.

Math. 6. 6.

Psal. 111. 1.

crifice and offer, through him, odours, and incense, sweetly smelling, and delightfull in the nostrils of his Father: yet as *Aaron* might not offer, but in his sacrificing weedes, and nothing, but that which God commanded; no more must wee, either in the Congregation, publicly with the Saints of God, where God enioynes vs to render this sacrifice; or in our owne houses or closets privately, where Christ himselfe hath commanded vs to make it, doe it so, but that he that is in heauen may accept it, and
wee

wee that are on earth may haue comfort of it.

That this may be done, somethings are required and necessary, before wee offer, some in the very time and instant of our offering, some when wee haue offered this sacrifice to God.

Before it, goe three duties, like *Dauid's* 3. Wor-thies, breaking thorow the ranges of the Philistines.

2.Chro.II.
18.

The first, is repentance of all our sinnes: for *if I regard wickednesse in my heart (saith Dauid) God will not heare me: Becaule, indeed,*

Psal.66.16
18.

deed, God heares not sinners, *Ioh. 9.31*. that is, such as repent not: but refuseth their sacrifice, as hee did the Iewes, *Esay 1. 11, 12, 13, 14, 15, 16*. because their hands were full of bloud: and the incense of *Sheba*, that is, the best and most exquisite words that can be: because their hearts were stuffed with euil: yea, the very offerings of the Priests themselues: *Amos 5. 21, 22*. plainly affirming, that he that offered such sacrifice, is as he that slayes a man, vgly and abominable in his sight, *Esay 66.2*.

Ier. 6.20.

*Micah 6.6,
7,8.*

There-

Therefore the holy men
 were wont in ancient time
 to practise Repentance
 ere they came to pray, ren-
 ting their clothes, in signe
 of sorrow and detestation
 of sinne; as did *Exra: Ez-*
ra 9. 3, 5. and *Daniel* in the
 time of Israels captiuitie,
Dan. 9. 3. In imitation of
 whom, it behoues vs to
 rend our hearts, *Ioel 2. 1.*
 that when wee come to
 him who was rent for vs,
 we may haue assurance to
 heare that voice, *Vade, re-*
missa sunt: Goe thy way, thy
sins are forgiven thee. And
 this is our assurance, *1. Ioh.*
3. 22. that whatsoeuer wee
 aske

Esa 53. 5.

*aske of him, we shal receiue,
if wee repent and keepe his
commandements.*

2.

The second duty is, *Reconciliation* with men: A thing as necessary before our daily sacrifice of Prayer, as before the holy sacrifice of the Supper. For which cause our Saviour bids vs agree with our aduersarie quickly, whilst we are in the way: either in the way of life to deathward, as *Chrysostome* expounds it, or in the way of deuotion to Godward, as *Saint Bernard*, or in the way of sinne to hellward, as *Saint Ierome*.

Luke 12.28

And

And *Mathew* 5. hee also commands vs, That when we bring our Sacrifice to the Altar, that is, offer vp our orisons to God, and remember that our Brothers haue ought against vs, leaue off our offering, and first go and be reconciled, and when wee are at vnity, then make our prayers.

And if our hearts be so bigge, that wee can neither finde in our selues a disposition to forgiue, nor seeke forgiuenesse at others hands, hee spares not to tell vs, that God his Father will saue vs, as we serue

Mat. 6. 15.

serue others: *If we forgive others, hee will also forgive us: but if we will not, nay, if wee doe not, neither will he forgive us.* A fearefull sentence, that the God of all mildnesse should bee wroth with vs, as long as we are at oddes with others.

Therefore that our prayers may pierce the clouds, wee must follow Saint James his counsell, as in hearing the word of God, so in sacrificing praise to God; and that is, *All filthines and superfluity of maliciousnesse set apart, with meekenesse and pure hands,*
lift

lift up our hearts; nor
fraught with gall, as was
Cains to Abel; nor filled *Gen. 4.*
with guile, as Achitophels
to David; but fired like E. *Esay 6. 7.*
sayes, and fixed like Davids *Psal. 108. 1.*
in the Rocke of Vnity and
Amity with God & man:
Else, if there bee enuying
and strife in our hearts,
though wee pray, yet re-
ioyce not, as Saint Iames *Jam. 3. 14.*
sayes, therein; for wee are
but lyers against the truth,
witnessing against our
selues, that we do but play
the Hypocrites with God.
And this wisdom is not
from aboue, but is earthly.
sensuall, and diuellish; for

B

where

where enuying and strife is, there is sedition and all manner of wickednesse: But the wisdom that is from God, is first *pure*, then peaceable, gentle, easie to bee intreated, full of *mercy and good fruits*, without iudging, and without Hypocrisie: And the fruit of righteousness is sowne in peace, of them that make Peace, seeking to keep fast the vnity of Loue in the bond of Peace; when they are to enter into the house of Peace, to pray to him that is the God of Peace, that whilst they liue heere, they may dwell

dwel in Peace; and when they dye, may rest and reigne in the Kingdome of Peace.

The third duty, is a serious and sacred preparation to Prayer, that wee may bee able to speake to God. For God is a King of Glory: *Psalme*. 24. 8. and his Throne is set: *Dan.* 12. euen a Throne of vnaccesible glory: *Ezech.* 1. from whence hee viewes all the thoughts of Men, and heares the prayers of all the world.

3.

Ecc. 18. 24.*Amos* 4. 12.*Ier.* 23. 24.*Eccles.* 5.

For w^{ch} cause the wisest *Salomon* aduiseeth, that wee guide well both our Heart

and Tongue, when wee come to sacrifice praise to this God, that we neither bee rash with our Mouth, nor hasty with our Heart to vtter any thing before God; for God is in Heauen, and wee on Earth: And therefore when wee enter into his House, take heed to our feet, our affections hee meanes, the feet of our Soule, and bee readier to heare, that is, to haue thy heart wel prepared, rather then to offer the sacrifice of Fooles.

I. Now that wee may bee rightly prepared: First, our minds must bee emptyed and

and swept of all thoughts
 & impediments that may
 hinder this holy Sacri-
 fice. As Christ cleered the
 Temple of the choppers
 and changers; so must we
 our Soules of all thoughts
 and affections, whether it
 bee of profit or pleasure
 And if that cannot bee
 yet at least wee must turne
 them aside for a time: for
 worldly thoughts are
 these floods of Satan,
 which striue to quench in
 vs the fire of the Spirit:
 that vaile, that cloud that
 blinds and hides vs from
 seeing God. Therefore as
 Moses put off his Shooes

Iohn 2.15.

Exod. 3. 5.

when hee drew neere the Bush ; so must wee all vn-holy lets, that with *David* wee may listen what God will say within vs.

2.

Pf. 145. 5.

Gen. 24. 63

Pf. 101. 1.

Mat. 4. 1.

Mat. 6. 3.

Mat. 14. 23

Acts 19.

Secondly, there must be an earnest Meditation, both of the mercies for which wee must praise God, and of the blessings for which wee must pray to God. *Isaacks* walking, *Dauids* singing, *Christs* often reposednesse in the Wildernes, in the Mountaines, *Peters* retirednesse, and *Ezechiabs* teares, shew this to bee the way to auoid the offering of the sacrifice of Fooles ; and also

also that fond *Pharisaicall* babbling which Christ finds fault with, *Math. 6.7.* wherewith our prayers are too much defiled.

Thirdly, there must be a lifting vp of the Heart & Soule to God: that as *Elias* fiery Chariot carried him to Heauē whilst *Elisba* was on Earth: So the zeale of God wrapping vs in a sacred fury, may mount our Spirits on the wings of desire to the very Throne of God, whilst heere they are enclosed in their house of Clay. The Temple of God was set on the top of the Hill Sion; so that they

3.

Psal. 25. 1

that went thither, ascended by degrees: to teach vs, that when wee goe to pray, wee must learne to goe vp out of our selues, not caring to view the beauty of *Ierusalem*; but to looke on the glittering golden East-gate, and the Cherubims with the Mercy-seate, the Throne of God, & of the Lamb, that may bring vs as it were into a sacred extasie, rauishing our hearts with the brightnesse of God: for this is it will make vs to dance with *Dauid* before the Arke of God, and to cry out with him, *Our heart*

1. Chro. 15.
29.

Psal. 108. 1.

heart is fixed, O God, our heart is fixed: we will sing and give praise; crying to the Creatures, the Heavens, the Earth, the Sun, the Starres, the Angels, and all things to praise God with vs, as hee did, *Psal. 57.7.*

Psal. 148.

Fourthly, there must be a holy and humble *Reuerence*, of the Maiesty and name of God, in regard of God, of Angels, and men: Of God, for hee sees our Hearts; of Angels, for they behold our carriage, our order, our demeanour; of Men, for they are apt to take example:

4.

Psal. 5.7.

Amos 4.12.

I. Cor. 11.10.

1. Cor. 14.
25.

the good to imitate, the rebellious to scoffe, perhaps to revile; yea, and it may be, (for so Saint *Paul* sayes) to be wonne by.

Esay 66. 2.

And this reuerence, as it must not bee hypocritical (for then God abhors it) nor superstitious, (for hee will disdain it:) So must it come from a contrite heart that trembles at his words; (yet not with a slavish feare, but humbled at the presence of him that resists the proud:) and a settled gesture and comely carriage of the whole body, that may expresse the inward meeknesse and stay-

staydnesse of the mind.

Else shall wee doe but as the Pharise did, presumptuously come to the Temple of the mighty God, and with *Nadab* and *Abihu*, offer vp strange fire, loathsome and fruitlesse prayers to God, who in stead of hearing, will stop his eares, since we are unfitted to speake to him, and in stead of blessings, will raine downe crosses, if not curses vpon vs, since we are so impudently bold to abuse him.

The want of due regard to these things, oftentimes makes the house of God,
the

Luk. 18. 11

Leuit. 10. 1

the house of *Rimmon*; or
 as Christ said, *A Den of*
Theeves, where *unrepentants*
 and *relapsers*, ill-ton-
 gued & diuelish-minded
Schemeis, railing and black-
 mouth'd *Rabshaka's*, proud
 and insulting *Hamans*, vn-
 chaste & adulterous *Iesa-*
bels, false and damned flie
Achitophels, hypocriticall
Ahabs, murtherous *Joabs*,
 lasciuious whorish *Iehu's*,
 hell-bred *Nicolaitans*, su-
 perstitious *Micah's*, & all
 the sinfull rabble of men,
 with eyes full of adu'tery,
 with hands full of crue-
 ty, with hearts full of all
 impiety, impin:tencie, hy-
 pocrisie,

pocrisie, malignitie, ebri-
 etie, and tongues tip
 with the poyson of Asps;
 open their mouthes, and
 bend(perhaps)their knees,
 (which many of them
 think themselves too good
 to doe) and powre forth
 like *Bels Priests*, abomi-
 nation in stead of a sweet
 smelling Sacrifice, *heaping*
thereby, upon their owne
pates, wrath as Saint Paul
sayes, against the day of
wrath, in that when they
 come to see and speake
 to God, a God hating
 wickednesse, a God dwel-
 ling in light, a God whose
 voyce shakes the very hea-
 uens,

Gen. 3.

uens, and whose eye-lids
 reade the secrets of their
 soules, they haue not with
Moses put off their shoos,
 nor with *Aaron* put on
 their sacrificing weeds;
 but either naked like *A-*
dam, they appeare before
 God; or, if they bee clad,
 it is but with the ragges
 of vnrighteousnesse, not
 with the rich attire of Pre-
 paration. And therefore,
 as he without a Wedding
 garment receiued his sen-
 tence frō the Kings mouth,
 at the Table, in presence
 of the ghests, to be taken a-
 way, bound, & thrown in-
 to Hel; so they, for offering
 the

the sacrifice of *Fooles*,
fooles as they are, that is,
wicked and lewd men, re-
ceiue the iust reward of
their sinne; which is, that
when they pray, they are
neuer heard, except it bee
to their further condem-
nation; and hauing pray'd,
they are neuer bettered,
but rather worse in their
conuersation. The vnduti-
full and vnreuerent beha-
viour of many, young, el-
der, and eldest of all in the
sacred house of God, in
the time of publique pray-
er and thanksgiving to
God; some most vnreue-
rently capp'd, whilst others
doe,

doe,& they should, but do not, pray and sing to God, some not vouchsafing so much as to bend one knee to God, (a token that their hearts are vnfit to bow,) some whispering and talking to others, some snoring and sleeping before the Angels of God; some reading and not ioyning with the Minister and people in seruing God, some not content to bee slack themselves, but to hinder others from comming to God, some speaking euill, like wicked *Iulian* and wretched *Lucian*, of the worship of God, some carp-

carping at the Minister,
 some at the Service, some
 at the Seates, some at
 the Ceremonies in the
 Church of God; some ne-
 uer publickly nor priuate-
 ly inuoking God, too
 plainly giues euidence a-
 gainst the loosenesse of
 the time, and shewes vs
 the cause why our Sacri-
 fice is not accepted of
 God; because like *Cain*
 wee are hollow toward
 God.

First therefore for Re-
 pentance, let vs learne of
Dauid to wash our hands
 in innocencie and so pro-
 ceed to the Altar of God,
 re-

Psal. 26.6.

De 10.
chord.c.5.
Aug.lib.de
Eccl. dog.
cap.48.

De 10.
chordis.

Mat. II. 29.

remembering with Saint *Augustine*, that Repen-
tance frees vs from the
wrath of God, and aboli-
sheth all our sinnes. Now
if the flesh, which is al-
waies vnwilling, thinke it
too burdenous, so oft to
repent as we pray to God,
know that as the same fa-
ther sayes, It's better a lit-
tle to be punished heere,
then to bee plagued euer-
lastingly in Hell. Know al-
so that Repentance is the
yoke of Christ, which him-
selfe sayes is easie, and he it
is, that by the assistance of
his grace helps thee to
beare it. Know it is the
chief.

chiefest marke of Gods children, to bee groning and repining, and repenting of their sinne: not repining against God, but their owne corrupt heart, that is alwayes betraying the into the power of sin. Know lastly, that whoso repents not, cannot pray, because the spirit of prayer, and the grace of Repentance, sorrow for sin, detestation of sinne, care to auoid sinne, comfort against sinne, are inseperable one from another; so as none can repent, but they can cry, but they can pray, but they can trust, but

Rom. 8. 23.

*2. Cor. 7, 10,
11.*

*Iob. 19. 26.**Mat. 27. 75*

but they can hope, but they can hang vpon the promises of God euen with *Iob*, in despite of Hell, relying on God, and with *Peter* powring out true teares of sighes and sobbes vnto God. And till we finde in some good measure, some of these graces begotten in vs, bee not too secure; our case is not so good as we take it for: And therefore when wee meane to sacrifice to God, take heed wee first make our agreement with him.

And for Reconciliati-
on with our Brethren:
Since

Since God hath resolu'd
 not to be reconciled to vs,
 till we first be recouciled
 with them, and for that
 cause taught vs to pray
 him to forgiue vs as wee
 doe them; let there bee no
 rancour in our mindes
 when wee pray: for as *Istidore*
saies, In vaine doe
 they seeke to bee at one
 with God, that needs will
 be at ods with their neigh-
 bour. Therefore, if thy
 brother haue offended
 thee, goe, ere thou pray-
 est, and bee reconciled: if
 hee be farre off, and thou
 canst not come at him,
 then must thou goe (*saies*
Saint

Mat. 6. 15.

Lib. de
 summo
 bono. c. 27

De 10.
chord.c.5.

Saint *Austin*, with the feet
of thy heart where thou
maist finde him; prostra-
ting thy affections hum-
bly to God, crauing ear-
nestly pardon at his hands.
But if thou canst speake
with him, thou must pray
pardon of him, whom
thou hast wronged: Saint
Gregory tels thee how, and
so Saint *Chrysostome* on
Math. 5. If thou hast of-
fended by thought, in
thinking ill of him, bee re-
conciled in thought, by
thinking well of him: if by
words thou hast hurt him,
by words thou must flake
him: if by deeds thou hast
wrong

wronged him, by deeds
 thou must make amends;
 for thou canst not other-
 wise then by deeds be at-
 oned to him, whom by
 deeds thou hast wronged.
 In vaine is thy Sacrifice of
 Prayer of Almes, when
 thou offerest that which is
 wrongfully got: And what
 can it profit thee, that o-
 thers pray for thee, and
 thou all the while prayest
 against thy selfe? The most
 high regards not the sa-
 crifice of *Cain*. I will con-
 clude this poynt with that
 saying of *S. Chrysostome*
 vpon those words, *Mat. 6.*
Forgiue vs our trespasses.

Wouldst

Wouldst thou haue
God to bee no otherwise
good to thee, but only not
to hurt thee ; and yet
turne away his face and
cheerefull countenance
from thee, alwaies setting
thy finnes in his sight, al-
waies thinking of thine
iniquities, and not once
vouchsafing to looke vpon
thee? Surely, O man, thou
wouldest not for a world.
Such therefore as thou
wouldst haue God bee to
thee when thou prayest
for pardon of thy finnes,
such must thou be to thine
offending brother.

Lastly, for Preparation:

Since

Since the Church of God
 is the house of glory; and
 God in his Church doth
 shew his glory, since the
 Angels of God, which are
 full of glory, attend on thy
 sacrifice and marke all thy
 deeds; since the powers of
 Hell bend all their powers
 then most to hinder thee,
 when thou shouldst pray
 most publikely, priuately,
 by thy selfe, with others,
 abroad, at home, in all pla-
 ces, as Saint *Paul* com-
 mands: As the Israelites
 in the Wildernesse at the
 giuing of the Law, were
 prepared to heare God
 speake to them: and *Moses*

C

when

Psal. 84. 1.

& 11.

1. Cor. 11.

10.

Mat. 4. 1.*Exod.* 19.

12.

Exod. 3. 5.

when hee saw the vnburnt
 burning bush, put off his
 shooes: Bee thou, when
 thou comdest to speake
 vnto God, prepared so,
 that neither thine Eye
 may mislead thy Heart,
 nor thy Heart may faile
 thy Tongue, nor thy
 Tongue either babble
 with the Pharises long,
 and to little purpose, or
Judg. 12. 6. lispe like the Ephramites,
 speake thy minde imper-
 fectly and vnaptly to God:
 But that the whole man,
body and soule, with a
 sanctified heauenly reue-
 rence of God, in regard of
 his blessings, for which
 thou

thou must praise him, and *Psal. 117.*
 of his mercies, for which
 thou must pray to him, as
 also of his iudgements,
 for which thou must feare
 him, and of his wisdom,
 for which thou must ho-
 nour him, may bee offe-
 red vp, together with thy
 prayes, a holy acceptable
 Sacrifice to God: And
 this is our reasonable ser-
 uice of God.

Now as before our Sa-
 crifice-offering, these are
 the robes more rich and
 glorious then those of
Aaron, wherein our Soules
 should bee arrayed, if
 when wee come to the

Exod. 39.

Altar of God, we would haue our Prayers goe vp like the incense: So in the time whilst wee are in offering, I find in the Scriptures, and the practice of the Saints, some other ornaments that must bee vfed, as needfull euery one in the time of Prayer, as the former be before.

I.

Psal. 51.

The first is, that euery request wee make to God, must proceed from a liuely sence, feeling, and vnderstanding of the want of that which wee aske: for example; In the first Petition, when wee pray that Gods name may be sanctified;

tified; that is, that in his Word, workes, mercies, iudgements, and all the creatures wee may glorifie him, except wee see and feele how proud and blinde, how hard-hearted and ingratefull wee are to God by nature, and also by custome in sinne, for his mercies, for his creatures, for his Word, for his Spirit, &c. wee can neuer pray seriously for humility, for the true knowledge of God, for zeale, for loue, for care to please God; all which, and more, are included in this Petition.

In the second Petition,

C 3

when

when wee pray and say,
Thy Kingdome come, who
can rightly with seruencie
of Spirit, request God to
renew his soule, his heart,
his will and affections, to
sanctifie him so, that the
spirit that raised vp *Iesus*
from the graue, may raise
him from the graue of sin,
and reigne and rule in e-
uery part of him, making
him liue in holinesse and
righteousnesse all his life,
if first hee feele not the
bondage and heavy yoke
of his sinne, and the slaue-
ry wherein naturally he is
chain'd to Satan, being
dayly led captiue to all
kinde

kinde of vice? Cold and heartlesse is that request, that flowes not from a true touch of want.

So in the third, *Thy will bee done*, except wee feelee, and that very lively, our owne pronenesse and aptnesse to rebell against Gods lawes, our hypocrisie, our pride, ambition, contempt of God, his Word and Sacraments, our exaction, oppression, cruelty, impatience and murmuring against God because wee cannot have our owne wills, who can rightly desire to learne that of Christ, to deny

our selues, take vp our
crosse daily, submitting
our selues in all things to
God, indeuouring both
to know his will and do it?

In the fourth likewise,
Pro. 30. 8. who can, with *Agur*, pray
for contentednes in all
estates, aswell pouerty as
prosperity, that first feeles
not a want therof through
couetousnesse that's natu-
rally ingrafted in him,
and diffidence that God
will not prouide for him?

This liuely sense of want
I. Sam. I. 10. was in *Anna*, when in the
anguish of her heart shee
praied for a child to God:
Psal. 51. & in *David*, when he roard
for

for the very torture and vexation of heart, because he felt not Gods presence and comfort, as hee was wont : In *Daniel* also, when with that seruencie of zeale, he prayed for *Ierusalem*, the Temple, the *Iewes* and himselfe, after their long Captiuity in *Babylon* : And this must needs bee in euery one of vs, if like *Elias*, wee would haue our prayers to preuaile.

2. And as there must be a sense of want, so must our requests proceed also from a liuely and feruent desire ; such a one as was

Psal. 130. 1

Dan. 9.

2.

Psal. 55. 17.

Psal. 119.

10.

Exod. 14.

15.

Psal. 143.

Isay 37. 16

in *Moses*, when hee spake not a word, and yet the Lord asked him, why hee cryed vnto him? when in his heart hee onely called on him. The same was in *David*, *Psal. 42. 1. 2.* As the Hart panteth after the ri-
uers of water; so longs my Soule after thee, O God: My Soule is athirst for God, e-
uen for the living God? O when shall I enter into the
presence of God. So in *Eze-
kias* that noble King, whē
with bended knees and
teares he stretched out his
hands, and spread *Sen-
nacheribs* raylings before
God.

3. Further, that our Sacrifice may not be like *E-sau's*, who felt his want, & therefore roard and praid when the Birth-right was gone, and that with bitternesse for a blessing: nor like *Ababs*, which was frequent, but yet hypocritical; euery request wee make to God, must proceed of a liuely faith, by which wee must haue an assurance to be heard. For they that pray, must haue an affiance that God in Christ will grant their petitions. For this cause Christ tells vs, that *what-soeuer wee desire when wee pray,*

3.

Gen. 27. 34*1.Kj.* 21. 27*Mark.* 11. 24.

Ham. i. 6.

pray, beleue that wee shall haue it, and it shall bee done vnto vs. And Saint Iames bids, *Aske in faith and wa-uer not, and wee shall receiue our desires.* And Christ againe, *Math. 7. 7. Aske, and yee shall receiue.* And Iohn 16. 23. *Whatsoever yee aske the Father in my name, he will giue it you.* But alwayes the condition is, that we aske in faith. I, but you will say, there's all the doubt; for how may I know that I haue faith?

I purpose not heere to handle at large the nature and properties of a liuing faith:

faith: but onely to satisfie
the weake and wauering
in a word or two, I'll teach
you to know faith.

As Saint *Iohn* sayes,
*There are three that beare
witness in Heauen, the Fa-
ther, the Word, and the
Spirit, and these three are
One: And there are 3. that
beare witness in Earth,
the Spirit, and Water,
and Blood, and these 3.
agree in one: So Saint Paul
sayes, There are 3. that
abide in one; Faith, Hope,
and Loue, and these 3. giue
witness vnto one, that Christ
Iesus dwells in him. Faith
witnesseth with the Spirit
vnto*

1. *Ioh. 5. 8.*

1. *Cor. 13.*

13.

unto us, that wee are the
Children of God, Rom. 8. 16.

And hope and loue wit-
nesse vnto faith, that it is
a true and a liuing faith:
as breath, heate and mo-
tion witnesse and approue
that the body is aliue: so
loue and hope approue
vnto our hearts that our
faith is aliue. There is a
dead faith, a faith without
workes, a faith without
hope and loue, the two in-
fallible companions of
true faith: But true and
liuing faith, which Saint
Paul calls the faith of the
Sonne of God, because
he by his Spirit begets it
in

Iam. 2. 26.

in vs, and is the proper object of it, hath alwayes with it hope and loue, by which the effects and power of it appeares, to God, to Angels, to Men: to God first; then to man: To God,

1. In beleeuing his promises made vnto vs in Christ.

Act. 16. 31.

2. In seeing our lamentable estate by nature, how we stand subiect to his eternall wrath, eternall death, eternall bondage vnder sinne and Satan.

Ephes. 2. 1.

3. In sorrowing for our sins generall & particular.

2. Cor. 7. 11.

4. In confessing them

Mat. 3. 6.

vnto God:

Aët. 2. 37. 5. Praying for, and hoping of pardon for Christ his sake :

Mat. 5. 6. 6. In hungring after righteousness:

Aët. 2. 42. 7. In continually endeavoring to hate sinne, and please God, *Psal. 97. 10.*

Againe, as it's working by loue and hope to God; so also it's approuing it selfe to Angels and Men, by humility and meeknesse; for true faith is neuer proud: by patience and long suffering; for it murmures not: by charity and almes deeds, according to the talent receiued

ceiued from God, either
by actual relieuing, or af-
fectionate desiring to doe
so, visiting the sicke, com-
forting the comfortlesse,
helping the poore, cloa-
thing the naked, and in a
word, neuer resting to doe

Math. 25.
35, 36.

All good; not enuying, not
boasting, not rayling, not
speaking ill, not disdainig,
nay, not seeking her owne
things; not couetous, not
lasciuious, not wickedly an-
gry, not thinking ill, not re-
ioycing in any sin; But suf-
fers all things, indures all
things, beleeues all things,
and hopes all things: with
Abraham it's constant in
belee-

1. Cor. 13.

Gen. 15. 16,
17, 18, 19.

Acts 8. 13.
20, 28.

Iob. 19. 25.

Psal. 84. 7.

Psal. 23. 4.

beleeuing and obeying
 God; with *Paul* it's vali-
 ant, in suffering all crosses,
 all afflictions for God;
 with *Dauid* it's patient, in
 all calamities hanging still
 on God: with *Iob* even in
 the fire of triall, and the
 boyling furnace of Satans
 sitting, it cleaues fast vnto
 and holds by God; and
 every day growes from
 strength to strength, bet-
 ter'd in knowledge, bet-
 ter'd in affection, better'd
 in obedience, till at last it
 come to say with *Dauid*,
Though I walke in the val-
ley of the shadow of death,
I will not feare; and with
 Saint

Saint Paul, Rom. 8. 38.
*Nothing can seperate mee
 from Christ Iesus; because
 with Iob, it knowes that our
 Redeemer liues, and that we
 shall rise vp againe with
 him to glory. This, this is
 that true and living faith,
 wherewith wee must offer
 our sacrifice to God.*

Iob 19. 25,
 26.

But if any finde not in
 their hearts these things,
 nor these fruits of faith in
 their liues, know yet for
 their comfort, that there
 is a lesser degree of a true
 and living faith; which
 though it be compared to
 smoaking flaxe, & a brui-
 sed reed, for the weakenes
 of

Esay 42. 2.

of it, yet is it a most sure Anchor-hold, and receiues perfect acceptance with God.

And this little faith is, when though, wee know not Gods promises of saluation by Christ exactly; neither are able to apply them to our selues perfectly, and strongly, as *Paul*, and *David*, and others did; yet wee doe earnestly desire to repent, and haue our sinnes pardoned, seeking by all meanes of fasting, praying, weeping, wishing, and conferring with such as are able to help vs, to bee reconciled

Psal. 23.

Rom. 8. 38.

Acts 16. 30

Luke 3. 10,

12, 14.

Acts 2. 37.

to God, hoping of his mercy, and thirsting after righteousness, & dayly increasing in grace, still making better & better progresse in Religion.

Rom. 14. 1.

Such a faith as this once was in the Apostles, the very attendants, and continuall companions of Christ; who though they beleaved Christ to be the Sonne of God, *Math. 16. 16.* yet they knew not of his Death and Resurrection till afterward, *Ioh. 6. 6. Math. 17. 23. Luke 9. 45. Iohn 20. 9.*

Such also was the faith of those Disciples at *Ephesus,*

Act. 19.2.

*2.Tim.4.
7,8.*

sus, whom *Paul* found ignorant of the very being of the Holy Ghost, by whom they had received power and grace to beleeue in Christ. And they that haue this Faith, though but little & small, as wanting the fulnesse of that strength, by which they might be able to say with *Paul*, that they are assured there's layd vp for them a crowne of righteousness, which God will giue them at the last day; yet may they with boldnesse and confidence haue accesse to the Throne of grace: For GOD hath
pro-

promised, that to him that is athirst, he will giue of the Well of the water of Life freely. And our Sauour himsele cryed it once in the great day of the great Feast of Tabernacles, that All that are thirsty should come to him and drinke: And if any be laden with the burden of sinne, Come vnto him, and he wil ease them: For thirsting after righteousness, and remission of sinnes, is one of the chiefe of those mercies of God, which whoso hath, already is become partaker of eternall happinesse, and
in

Rev. 21. 6.

Iohn 7. 37.

Mat. 11. 28.

Mat. 5. 6.

in the end shall bee fully satisfied.

4.

4. Yet now, though we haue faith lively and true, from which our requests must proceede; this faith of ours must haue his warrant, his ground, his stay from the Word of God: So that euery Petition which Faith puts vp, must bee made according to the will of God. So Saint *Iohn* saith, *What soeuer wee aske in his Name, according to his will, we shall receiue.* Otherwise wee may aske, as Saint *Iames* sayes, and not receiue, because we aske amisse; that is,

1. *Ioh.* 5. 14.

Iam. 4. 3.

is, hauing neither com-
mandement so to aske,
nor promise to receiue.
And so ask'd the Mother
of *Zebedees* children pro-
motion for her sonnes,
& was repell'd of Christ,
because she begged shee
knew not what. And so
did *Peter* in Mount *Tha-*
bor to build Tabernacles.
And the Iewes to see a
signe from Christ. Wee
therefore that sacrifice,
and that with faith, must
from God looke for both
a cōmandement to war-
rant, and a promise to ful-
fill our requests.

And here wee must ob-

D serue

Mat. 20. 23

Luke 9. 33.
Mat. 12. 38

serue two Caucats :

First, that all our requests to God are either for things spirituall or temporall : And spirituall things are either absolutely necessarie to saluation; as, the knowledge of God in Christ: the remission of sinnes : Faith, Hope, Loue, Humilitie, Obedience, a good conscience, &c. or else they are but onely such as are profitable : as the vnderstanding of all Scripture : all knowledge of Arts : Tongues : power to worke miracles, and such like. Those that are of absolute necessitie

to

to saluation, wee must aske them simply without condition: So did *Paul*, *David*, *Stephen*, and others. Those that are but profitable, and temporarie, as health, honour, children, life, &c. must alwayes haue a condition annexed, If it be for Gods glory: If it be agreeable to his will, *Luke 22.42.*

Ephes. 1.17.

Jam. 4.15.

Secondly, wee must not binde God to any circumstances of time, place, meanes, or otherwise; but leaue all free to him, and with patience attend his pleasure, as *David* did: who waited patiently vp-

*Psal. 130.
5, 6, 7.*

Psal. 40.1.

on the Lord, till hee inclined to him. For so God commands vs, *Psalm. 37. 3, 4, 5, 6. Tarry thou the Lords leisure, and hee will bring it to passe.*

5.

Fifthly, as we must pray from a liuely sence of our want, with feruent desire, and a liuely Faith, having a warrant from the Word of God, not asking things vnlawful, nor stinting God to any time; so this sacrifice must bee offered *onely to God*; sith *He alone* at all times, and in all places, is able, and can heare *All men*, which neither Angell, nor Saints can doe.

Se-

Psa. 99. 5, 6

Psal. 86. 7,

8, 9, 10.

Phil. 4. 6.

Esay 45. 5.

Ier. 23. 24.

Deut. 6. 13.

Secondly, because Prayer and Inuocation, is from Man to God, a peculiar part of Gods honour: And his honour he hath sworne not to giue to another. In which respect, the Angell refused adoration, *Reuel. 22. 9.* commanding vs to worship God alone. And GOD himselfe, by *Dauid*, speaking to all the Nations of the earth, bids them *trust in Him, and powre out their hearts before him.* And in another Psalme, *Dauid* attributes it for a speciall tythe to God, *Thou that bearest the prayer, unto thee*

*Mat. 4. 10.**Psal. 97. 7.**Psal. 62. 8.**Psal. 65. 2.*

shall all flesh come. For which cause that commandement is in the 50. Psalme 15. Call upon mee, not on any creature, in the day of calamitie, and I will help, saith God.

And sure if the Angels must not bee honoured with this sacrifice of prayer and praise, who are glorious spirits, and more excellent by Creation and Grace than the Saints, and are euer with vs, & about vs for our good, according to that of Dauid: *The Angell of the Lord tarryeth round about them that feare him, to deliuer them:* and

2
7
Heb. I. 14.

Psal. 34. 7.

and that of Christ touching little Infants, *Their Angels alwayes behold the face of their Father which is in Heauen*; much lesse must we pray to any of the Saints, who are neither so excellent, nor so present with vs. *Abraham knowes vs not*, saith God by the Prophet, and *Israel is ignorant of vs*. And Saint Paul to the Romanes

proues by demonstration, that wee must pray *onely to God*: Thus; Hee alone in whom wee must belecue, must bee prayed vnto: Onely in God wee must belecue. To him

Mat. 18. 10

Esay 63. 16

Rom. 10. 14

onely wee must therefore pray.

And to whom else did the Fathers, Patriarkes, and Prophets, *Adam, Seth, Henoch, Noah, Abraham, David, Daniel, Esay, Jeremy* in the Old Testament, & Christ himself, the Apostles, and the Church in the new, ever tender this sacrifice of Prayer, & praise, but to the most Highest God, the Father of our Lord Iesus Christ?

I haue cryed vnto thee, O LORD, sayes David, and vnto thee will I giue thanks, for thou art my God. And when Ezechia
in

²
7 *Phil. 4. 6.*

Psal. 130. 1.

Psal. 146. 1.

Psal. 5. 1, 2,

3, 7.

in his straitnesse and distresse, prayed, began hee not, *O Lord of Hosts, God of Israel, which dwellest betweene the Cherubims?* Could *Moses*, or *Abraham*, or the Angels haue holpen them, or had they had any confidence in them, they might as well haue prayed vnto them also, as to God.

Esa 37, 16.

It is therefore a spirit of errour and delusion, that perswades poore ignorants to pray to, and trust in Saints: And of such spirits we must take heede.

And if the power of Scripture cannot moue

such as are simple to be-
ware: heare a little short
discourse of Saint *Austens*,
which word for word, I
will set downe, out of his
Booke of taking care for
the Dead: the thirteenth
Chapter.

If the foules of the dead
could be, or were present,
at or about the affayres of
the living, and speake vn-
to vs, when we dreame in
our sleepe wee see them;
surely, my Holy Mo-
ther no night would for-
sake mee, who followed
mee both by Sea and
Land to liue with me. For
God forbid, that by ob-
taining

taining a happier life, shee
should now become more
vnrinde then she was; in-
somuch, as when my heart
is vexed and filled vvith
sorrow, shee will not so
much as comfort her ag-
griued sonne, whom she
loued most dearly, whom
shee neuer could endure
willingly to see sad. But ve-
rily, it is as the Psalmist
sayes, *My Father and my
Mother haue forsaken mee,
but the Lord hath taken mee
vp.* If then our Fathers
haue left vs; how are
they present and behold
our cares? And if our fa-
thers bee not: what other
dead

dead folkes are there that know what wee doe, or what wee suffer? And a little after, The Spirits of the Dead are in such a place, as they doe not see the occurrences & things in this life.

If neither they see vs then, nor know not what we doe: sure heare vs they cannot: and why then should wee pray to them? Let Christs answer to the Diuel sticke in our hearts, when wee are tempted to pray to them; *Thou shalt worship the Lord thy God, and Him onely thou shalt serue.*

Mat. 4. 10.

Be-

6. Besides, as God onely must haue this Sacrifice, so wee must offer it not in our owne, but in the name and mediation of Christ. For we are but dust and ashes : of our selues vnworthy to come in Gods presence. Hee it is that is that Lambe of God that hath taken away the sinnes of the world, in whom alone God is vwell pleased : Who euer hath this golden Censor to offer vpon the golden Altar, wch is before the Throne of God in Heauen, the Prayers of the Faithfull, that they beeing mingled with

6.

*Heb. 13. 15**Gen. 18.**Iohn 1. 29.**Mat. 3. 17.**Rev. 8. 3, 4.*

with the sweet odours of his Intercession and Merits, the smoke of them may ascend vp before God, *Rev.* 8. 3. Therefore Saint *Paul* giues a precept, that whatsoeuer wee doe in word or deed, whether it bee praying or praising, or working the workes of this life, or the workes of grace, doe all in the name of the Lord *Iesus*, giving thanks to God the Father by *Him*. For he it is alone, in whose bloud the Saints wash their long vvhite Robes, through whom we haue accessth confidence vnto the Throne of grace; who

Col. 3. 17.

2
7

Rev. 7. 14.

who by himselfe hath purged our sinnes, and now sits on the right hand of the Maiestic of God, to appeare now in the sight of God for vs.

Rom. 5. 2.

Erroneous therefore and derogatory to Christ is that doctrine, that teacheth other Intercessors besides Christ: Since there is no name in Heauen, Earth, or elsewhere, but the holy and reuerend name of *Iesu* onely, in which wee can expect to be heard. Therefore *Onely* in his name must this sacrifice bee made.

Heb. 1. 3.

Heb. 9. 24.

1. Iob. 1. 3.

Iohn 14. 13.

1. Tim. 2. 3.

Heb. 7. 25.

1. Cor. 1. 2.

Acts 9. 14.

7 I, but though it bee made

7.

2. Cor. 12. 8.

made in the name of Christ, to God alone, according to his will, with a lively faith, a fervent desire, and a sound sense of want; yet oftentimes wee see, that Gods dearest children receive many put-byes: as Saint *Paul*, when hee prayed and besought God thrice to deliver him from the messenger of Satan. And the woman of Canaan, when for her Daughter shee followed Christ, and in all humbleness most lowly besought him, and he would not heare her, no, nor so much as looke vpon

vpon her: nay, when his
 Disciples entreated for
 her, and shee still conti-
 nued her request, in stead
 of Myrrh frō those sweet
 lippes of his, came forth a
 bitter gall of distaste; in-
 somuch as hee spared not
 to call her Dogge. There-
 fore in offering this holy
 Sacrifice, which so tends
 to the honour of God, we
 must haue another thing,
 as it were, to conquer
 God, when our prayers
 seeme not to pierce his
 cares: And that, sayth
 Christ, is *Continuance* and
Perseuerance in Prayer:
Luke 18. 1, 7, 8. Whereto
 he

Mat. 23. 26

he exhorts vs by a Parable of a Widdow, who by her importunitie wrested an vniust Iudge, that neither feared God, nor cared for man, to auenge her of her Aduersary. Which Parable Saint *Luke* lets a note vpon; That he did of purpose propound to this end, that wee ought to pray, and not waxe weary, *verse 1.* though God suffer long before hee heare vs, *verse 7.* This also he teacheth by his owne example, in continuing fortie dayes fasting and praying in the Wildernesse, *Math. 4. 1.* and whole nights

nights in the Mountaines,
sequestering himsef from
all company, *Luke 16. 12.*

By precept likewise :
Aske, Seeke, Knocke : And
by another Parable, of
one that made his friend,
through his importunity,
to rise in the night to giue
him Bread : and lastly, by
promise, *Math. 7.7. Yee
shall haue : ye shall be heard :
ye shall finde : the doore shall
be opened.*

In this *Perseuerance* we
haue for Patterns almost
all the Worthies in Scrip-
tures. *Adam* and *Abra-
ham*, *Isaac* and *Iacob*, who
all night wrestled with
God

Mat. 14. 23.

Mat. 7. 7.

Luke 11. 8.

Gen. 32. 24

Exo. 17. 12

Psal. 69.

1, 2, 3.

Act. 2. 1.

Theodo.
ret. Hist.

Ecel. So-
crates,

Eusebius.

God in likenesse of a man,
and at last preuailed. *Mo-
ses*, that would neuer giue
out : but when hee vvas
weary, had *Aaron* and *Hur*
to hold vp his hands. *Job*,
and *David*, & the Church
in Babylon, the Apostles,
the Primitiue Church,
and all the Martyrs, those
Heroick braue Champi-
ons, whose mouthes, nor
flames, nor Lyons iawes,
nor any tortures could
stop from powring out
prayers, and singing euen
in their sharpest pangs, till
God and his Christ had
gotten victory.

Saint *Augustine* reports
of

of his Mother *Monica*, that Noble, Vertuous, and Religious Matron, that many yeeres together, before God conuerted him, shee spent whole nights in prayers and teares to God for him, who as then was no better than an Idolatrous Pagan, for 9. yeeres together (as himselfe confesseth) an hereticall Manichee: And at last coming to a Reuerend Bishop, & with many teares often most instantly desiring him, feruently to commend her Sonne vnto God: Hce seeing her Teares, her continuance, her

Libris confessionum
5.7.8.9.

Lib. conf.
3. c. 11.

De morib.
Ecc. Cath.
l. 1. c. 18.

Lib. confessionum
3. c. 12.

her holy desires, cheered
 her thus vp with this No-
 ble comfort: O happy
 Woman, goe on a Gods
 name, and bee of good
 comfort, a sonne of so
 many teares is impossible
 to perish. And not long
 after, after so many pray-
 ers, so many teares, so ma-
 ny yeeres, so much con-
 stancie, seruency and con-
 tinuance, it pleased God
 hee became a Christian,
 and one of the most
 vvorthy Fathers of the
 Church.

Many haue I knowne
 powre out their prayers
 with teares to God, ten,
 twen-

twenty yeeres together,
 and I haue heard longer,
 for the assurance of Gods
 loue towards them in
 Christ, and yet all that
 while haue not had their
 desire. Which God doth
 partly to try vs, if wee will
 expect him with patience;
 partly, to sharpen vs the
 oftner and more feruently
 to inuoke him: partly, to
 exercise his gifts in vs:
 and yet in the end crowns
 his children with vnspeak-
 able consolation: in the
 meane time giuing them
 Humilitie, and Patience,
 and Strength to await
 him.

The

Psal. 111. 5.

*Mat. 15.
 23. to the
 28.*

8.

Psal. 70. 4.

8 The last Ornament in this Sacrifice of Prayer, is the Crown of praise, wherewith every one must bee adorned, that will perfectly offer their vowes to God.

*Psal. 30.**Psal. 69. 31.*

*Psal. 96. 98,
100, 101,
148, 149.*

A Crowne of so inestimable value, that GOD preferres it before all the burnt-offerings of Bullocks and Goats; nay, above the Incense of *Sheba*, and the gold of *Arabia*. And for that cause it vvas hee so dearly loued *Dauid* his Anointed, for that the praise of his God was alwayes in his mouth, and his tongue was euer telling

ling of his rightcousnesse.
 Euery night was he sing-
 ing of his mercies, and of
 his truth and iudgements
 continually.

As there were three
 persons in the Trinity that
 blessed him; so there were
 three parts in him by
 which hee returned his
 thankfulnes back againe:
 his heart, his tongue, his
 hand. And these three,
 like the Heauens, were al-
 waies in motion: his heart
 musing, his glory singing,
 that was his tongue, his
 hand warbling, one while
 on the Lute, then on the
 Cymballs, anon on other

E

Instru-

Instruments, Sackbuts & Shawmes, Organs and Fifes; and the burthen of all was, *Praise the Lord.*

The blessing whereof redounded to himfelfe, and his, and crown'd him with fuch both admiration and commendation, as hee refts a patterne to the Saints of God, of all Pietie and goodnes, but fpecially of thankfulneffe to the worlds end.

In offering whereof, as he had the Spirt of God for his Author, to moue and rowze vp his Body & Soule; fo hee wanted not the examples of *Noah*, after

ter the Deluge, frō whom
 God smelt a fauour of
 rest: Of *Abraham*, after his
 victory got of the 4. Kings.
 Of *Moses*, after *Israels* pas-
 sing thorow the Sea: Of
Debora and *Baruc*, when *Si-*
sera and *Iabin* were ouer-
 come; to teach him how,
 after his many deliueran-
 ces from *Sauls* malicious
 and murtherous persecu-
 tions, from *Absaloms* vnna-
 turall and *Achitophels* vn-
 friendly and trecherous
 conspiracies, from Gods
 sharpe handling himselfe
 and his people for *Vriabs*
 wife and life, hee should
 with triumphall songs of

Gen. 8. 21.

Gen. 14. 20

Exod. 15.

Iudg. 5.

1. Sam. 21,
22, 23, 24.2. Sam. 15.
11, 12.2. Sam. 12.
10, 11.

acknowledgement blesse
God, and expresse the
vnfained thankfulnesse of
his heart for all the good
turnes hee had receiued.

Wherein, if wee right-
ly consider of it, wee may
soone see how God would
by his example tutor vs,
to let none of all those ex-
cellent and rich fauours,
wherewith hee blesseth
Mankinde generally, and
his children in a far more
particular sort, to scape ei-
ther our attentue con-
templation and meditati-
on of them, or our serious
and true acknowledge-
ment of his loue, in re-
turning

turning him the interest
which onely hee expects,
and that is, the fruit of our
lips, confessing his name,
which is our *Orall* Sacri-
fice of Praise, & the fruits
of our Faith, in doing
good, and relieving the
Saints, which is the *real*
Sacrifice of our liues.

For, as it's true which
Saint *Paul* sayes of Him,
that hee loues a cheerefull
giuer, because hee that
giues ioyfully, shewes his
readines to confesse from
whom it is that hee hath
meanes to giue; so is it as
true, that hee loues as well
a thankfull receiuer: nei-

Hel. 13. 15,
16.

2. Cor. 9. 7.

ther does any thing afflict him so, or causeth him vtter such bitter complaints, as the ingratitude of such for whom hee does most, yet they least of all others regard him.

Num. 11.

10.

Exod. 14.

11.

Exod. 15.

24.

Exod. 16.3.

Psal. 106.

15,26.

Esay. 1,2,3.

Hosea 4.

Let the often murmurings of *Israel* in the Desert, and their often smarting for this very sinne, vnder so many, so grieuous plagues, his oftē vpbraidings of them by his Prophets, calling Heauen and Earth to record against them; his many fearefull Iudgements powred vpon the heads of vnthankfull men, euen Kings themselves,

felues; dethroning *Nebu-
 chadnezzar*, striking him
 with Madnesse, and be-
 cause hee forgate to bee
 thankfull to God, making
 him forget to bee King
 or Man; wounding that
 proud and ingratefull *An-
 tiochus* so fore, that hee be-
 came loathsome to him-
 selfe: and vain-glorious
Herod with such a like dis-
 ease, causing vile wormes
 to deuoure him aliue,
 witnesse vnto vs the truth
 heereof.

They therefore whom
 God hath blessed with the
 fatnesse of the Earth for
 their dwelling, and the

E 4

dew

Dan. 4. 29.
 30.

2 Mac. 9. 10

Acts 12. 23.

Gen. 27. 39

Gen. 41. 6.

Numb. 11.
25, 26.

dew of Heaven from a-
boue, whose names and
families he hath made ho-
nourable, that their fa-
thers owne sonnes, as well
as strangers, bow downe
yeelding reuerence vnto
them, vpon whom he hath
made the Spirit of wise-
dome & counsell to rest,
whose loynes hee hath
cloathed with health and
strength, whose hearts hee
hath seasoned with im-
mortall grace, whose liues
hee hath saued from the
graue, from shame, who
euery day still haue their
portion increased, must
remember when they
come,

come, (and come they must often) to set themselves in the presence of God, to giue him most vn-
fained & particular thanks for their honour, their health, their riches, their knowledge, their faith, approving it selfe by loue, their all other heauenly and earthly endowments, lest else they be worse then the very Beasts, which fed by the hand of some louing Heerd, cease not in their kind to shew themselves thankfull.

It's reported of *Plato*, that euery day hee gaue God thanks for three

E-5 things:

Psalms. 144.
1, 2.

Esa. 1. 3.

1.
Plutarch.
in Alcibi.

2.

3.

Pamelius
& Beat.
Rhenanus.

things : That hee was borne a Man, not a Beast: That hee was not borne a Barbarian, but a Grecian : And that hee was then borne, when hee might haue *Socrates* to teach him.

Saint *Chrysostome* likewise was wont to praise God, for that he had made him a reasonable man, perfect in the parts of his body and soule, not lame, nor blind, nor foolish, as many be: for that hee had made him a Christian man, no Pagan nor Iew: and for that he had made him a regenerate Christian

an man, and a Bishop among Christians, enabling him to teach both himselfe & others to liue and doe, as our Sauour taught vs.

Yea, our Sauour himselfe in his owne Person, as of all other vertues and religious obedience, so heerein was pleased to become our patterne. And the blessed Apostles, by their preaching and practice, nay, the sensible and sencelesse Creatures may moue vs to care and diligence in performance of it.

And surely, if wee giue
but

Mat. 11. 25

Acts 4. 24.

*Psal. 19.
1, 2.*

Exod. 16.

14.

but our eies leaue to view,
 or our eares to heare of
 those infinite exceeding
 mercies, w^{ch} euery day &
 night are dewed vpon vs,
 like the *Manna* vpon the *Is-*
raelites in the desert, drop-
 ping as *Herman*, vpon our
 foules, deliucrance frō the
 bondage of sin and Satan,
 comfort against the feare
 of eternall death, care to
 liue honestly and religi-
 ously in the world, hope
 of a Crowne of glory in-
 corruptible, loue of Gods
 Word and his Saints here
 in earth; and vpon our
 bodies, health, strength,
 rayment and food; or pa-
 tience

tience in the time of sick-
 nesse and want : On our
 names, children & goods,
 preservation and increase;
 or else in the loss of them,
 confidence and comfort,
 it is not possible, but the
 most inflexible Adaman-
 tine heart will melt and
 be dissolved into a Spring
 of thankfull and ioyfull
 teares, to consider of the
 kindnes of our good God.

Seeing then this is the
 soules rich attire, which
 makes her more beauti-
 full in the sight of God,
 when and whilest she wor-
 ships before his foot-
 stoole, than the glittering
 starres

starres doe the Heauens
in the night; let vs, in the
very instant of praying,
strive against the dulnesse
of our flesh, the vnwilling-
nesse of nature, the hard-
nesse of our hearts, and
the blindnesse of mind, to
bee soundly touch'd with
the feeling and sence of
the want of such things
for which wee pray, as of
the want of

Psal. 32. 3,
4, 5.

Sorrow for our sinnes,
originall, actuall, lately, or
long since done against
either God or Man,

Psal. 51. 12.

2 Thes. 3,
3.

Sence of the decaying
of sauing grace in vs, the
comfort whereof we haue
had

had, and should still in our hearts,

Faith in the promises of grace and life,

Strength to withstand our owne corruptions, the Diuell and the worlds assaults,

Patience and dependence on God in the time of triall, when tedious and sharpe sicknesse, pouerty, reproch, disobedience of children or seruants, domestick vntowardnes, vnkindnesse of false-hearted friends, pressures of mighty enemies, sudden vnexpected dangers, imprisonment, losse of goods, or any

Ioh. 3.16.

Mat. 14.30

Eph. 6.10.

*Luk. 22.37,
58,60.*

*Heb. 10.35,
36.*

Coloss. 1.11.

any other vexation afflicts vs,

Philip. 2.8.

Mat. 11.29

Ephes. 4. 2.

The Spirit of Meeknes and Humility, to abase our proud and towering minds that are ever climbing, euer aspiring after earthly things,

Ephes. 3.19

Colos. 1. 9.

Wisdom and knowledge in the mysteries of our Redemption,

Apo. 2.10.

Constancie, in forsaking & striving against sin,

Ephes. 4.26

31.

Moderation in governing the rage of our Passions,

Ephes. 5.15.

Sobrietie, in taming our lusts and affections,

1. Pet. 5.8.

Watchfulnesse ouer our whole man,

Care

Care to pray often, 1.
Thef. 5. 17.

Coloss. 4. 2.

Zeale in Prayer,

Heb. 5. 7.

Compassion of others
 misery, *Mat. 9. 36.*

Heb. 4. 15.

Observing our continu-
 all slips,

Psalms. 119. 59.

Meditation in the Law
 of God,

Psalms. 119. 15.

Attentiuenesse to the
 Word preached,

Mat. 13. 23.

Serious consideration of
 the shortnesse of our life,
 the vanity of all earthly
 things, the glory of Hea-
 uen, and the terrors of
 Hell-fire,

2. Pet. 3. 10, 11.

Iob. 14. 1, 2, 3, 4, 5.

Rev. 21. 6, 22.

Esay 30. 33.

Often and deepe think-
 ing of Christs sufferings
 and loue towards vs,

Luk. 2. 19.

Dili-

Psalms. 119.

21.

1. Sam. 17.

34.

Psal. 105.

& 106.

Psalms. 119.

101. 102.

2. Cor. 7. 11.*2. Cor.* 12. 9.*Psal.* 34. 7.*Psalms.* 147.

13, 14.

Diligence in marking
how God deales, and al-
wayes hath done with his
children, with the wicked,
with our selues; his bound-
lesse pittie and mercy to
some; his seuerity and ri-
gor vpon others; his
howerly fauours vpon vs
and ours, in keeping vs
from haynous and notori-
ous finnes,

Bettering vs by our
finnes,

Helping vs against
finnes,

Defending vs by his
Angels,

Blessing our labours
and Families,

Teach.

Teaching vs to beare
the crosse patiently,

Helping vs when all
meanes faile vs,

Thankfulnesse to God
for euery blessing.

For verily, as S. Iames
sayes; *Hee that seemeth to
bee religious, and refrai-
neth not his tongue, but
deceiues his owne heart;
his religion is but vaine:*
so hee that seems religi-
ous, and prayeth with his
tongue, not hauing in his
heart a true feeling of his
wants, hee deceiues him-
selfe, and his prayer is but
vaine: For the sense of
want to prayer, is like the
spirit

Ioh. 16. 33.

Exod. 14. 12.
13, 27.

Psal. 146.
1, 2.

Iam. 1. 26.

1am. 2. 26.

Spirit to the body. The body without the spirit, is dead, feels not the chains wherein it's bound, the wounds are made in it, the dishonour done to it; so is prayer without sence of want: It shewes not that the soule is aliue, groining vnder the Diuels yoke, the deepe wounds of sinne; but like one that hath drunk much *Oppium*, deadly asleep, if not stark dead: nay more; it's idle like the Heathē's babbling to no end, with many fond hypocriticall Ohs, and O Father, when it cannot tell what to aske the Father:

Mat. 6. 7.

Its

Its vnprofitable, neither edifying him that makes it, nor those that heare it: It's vnacceptable, being the Sacrifice of folly, and blasphemous, rashly taking the most holy Names of God in vaine.

Therefore, if wee finde not in the act of Praying, a quick sense of our wants, yet, at least, let vs haue and be deeply moued with the feeling of the want of feeling, what spirituall helps our soules doe need.

And then in the next place; let every Sinner, as hee feesles himfelse, either by nature or custome,
most

most inclin'd to, or tempted with any one sinne, zealously & strongly pray against it:

Dan. 4. 31.

The Atheist against his blind and vnbeleeuing heart, that hee may acknowledge Gods power, infinitenesse, mercie, wisdom, loue, iustice, goodness, prouidence, and presence euery where, seeing and searching all actions, all hearts, yea, the most secret thoughts of the soule, and so learne both to loue and feare him:

*Acts 19. 18,
19.*

The Idolaters and superstitious, against their sottish and senselesse worshipping

shipping of God in any
image or visible forme,
or in praying to any saue
him alone: in seeking to, or
counselling with Sorce-
rers, Witches, Wise men
(as they terme them) or
any such Hellish and for-
bidden Art; that hence-
forth they may serue him
in spirit and truth:

2. Chr. 33.
12, 13.

The blasphemous swea-
rer, against his hearts
corruptednesse and Hell-
fir'd tongue; that he may
no more, either by feare-
full soule-tearing othes,
or by mincing and small
flight ones (as they are ac-
counted, but falsly) pro-
phane

Iam. 5. 12.

Exod. 20. 7.

phane the sacred Name of God, who will not let that sinne scape vnplagued; but alwayes striue both with his tongue and heart to blesse God, confessing his sinne, and crying for pardon and grace to amend.

Exod. 31, 16, 17.

The carelesse prophane man, against his wickednes, in contemning Gods Worship, Word, Sacraments, Sabbath, Church, Prayers publike and priuate, that he may learne to esteeme of the knowledge of Christ, more then all the profits and pleasures of the world, and loue and

Philip. 3. 7. 8.*Heb.* 13. 17.

and reuerence those that teach it.

The dissembling Hypocrite, that makes a shew of Religion, and hath none, against his hollow, peruerse and deceitfull heart, that hee may become a true practiser of holinesse in his life.

Jam. I. 22.

The Voluptuous and vaine men, against their lusts, lasciuiousnesse, vncleanenesse, adulteries, vanitie of speech, attire, company and disports, that they may redeeme the time they haue lost, whilst they walked in the wayes of their own hearts,

Col. 3. 5, 6, 7

F

and

and so long as they liue,
study to offer vp their
soules and bodies vvith
Mary Magdalen, peni-
tent sacrifices to God.

Ephes. 5. 13

The Gluttonous and
Drunkards, against their
Epicurisme, sensualitie, in-
satiable bibbing, and of-
fensue abusing them-
selues, their time, the
Creatures, that they may
learne in all sobriety and
temperance to watch vn-
to prayer and fasting, lest
the vnclean spirit preuaile
against them.

The Ambitious and
high-minded, against their
Pride and Surquedry, that
they

they may learne of Christ
to become lowly and
meeke in heart, and so
finde rest for their soules.

Mat. 11. 29

The Couetous, against
their hard-heartednesse
and want of Charitie,
Faith, and all other gra-
ces, that sith they are
such, as G O D abhorres
them, they may bee filled
with the bowels of com-
passion, to pitie those
that want, and restore
againc their ill-gotten
goods; that G O D in
Christ may pitie them,
and restore them to his
fauour.

Ephes. 5. 5.

Psal. 110. 3.

Col. 3. 12.

Luke 19. 8.

The vnmercifull and

F 2

cruell.

Luke. 6. 36.

cruell-minded , against
their incredulous & dog-
ged churlishnesse , that
G O D would turne their
hearts to become merci-
full , lest in the end they
want mercy.

Ja. 2. 13.

Ephes. 4. 25.

The slanderous and ly-
ing tongues, against their
delight in fals-hood , vi-
truthes , reproching and
tales , that with *David*
they may haue a vvatch
before them , and that
G O D would keepe the
doore of their lips , tea-
ching them to speake the
truth, and detest all lea-
sings.

Psa. 39. 1, 2

The murtherer against
his

his vnbrideled rage and
palsion, and thiriting af-
ter bloud, that hee may
learne to bee angry with
his sinne, and thirst after
righteousnesse, and the
Kingdome of God.

Rev. 22. 15.

Math. 5. 6.

The Thiefe, against I-
dlenesse, Couetousnesse,
and distrust in God, that
hee may learne to labour
with his hands, prouiding
for things honest lawfull-
ly, in the sight of God,
and men, and relye vp-
on the prouidence of
God, vsing those iust
meanes which God hath
appointed.

Ephes. 4. 28.

Psa. 37. 3.

The ignorant, against

-Ephē. 4. 17,
E18.

the sluggishnesse of their nature, the darknesse and blindnesse of their minde, that God would enlighten them with his Spirit of grace, and teach them how to serue him as they ought.

2. Cor. 13. 5.

They that liue in sinne, and know it, yet repent not, against their infidelitie, impenitencie, and thraldome to their lusts, that being deliuered from the power of the Diuell, they may amend their liues, and sinne no more.

Pet. 2. 21,
2.

They that haue receiued great measure of grace, and decay in it, or abuse it,

it, against their negligence, coldnesse, forgetfulnesse, backsliding and falling away; that vvith *Peter* being rais'd through the Mercie of God, they may runne on ioyfully the race that is set before them, not fainting any more, nor yeelding to temptation, but valiantly resisting the Diuell alwayes.

They that by the abundance of blessings grow proud, puffed vp with the winde of their owne strength, in regard of the greatnesse of their Temporall state, or of

Apo. 3. 17,
18, 19.

their knowledge and spirituall abilities in preaching, or praying, or any other gift, (as this sinne of Pride is euer the forest, and most frequent assaulter of all men indued with any eminent parts :) against their innated prouidence to vanitie and vaine-glory, selfe-loue, boasting, and conceiting too highly of their own worth, that they may see from whom they haue receiued these blessings, and bee thankfull.

Finally, all sorts of sinners, whom God calls to repentance; let them, after

ter feeling the misery they are in, and the want of that grace, whereby they must be helped, earnestly and feruently cry for redresse, with a resolution to sinne no more; with a full purpose euer after to walk in holinesse and newnesse of life, for that is to pray with faith: with an earnest endeavour to forsake sinne: for else they doe but mock God: referring themselves, and their suite to his pleasure: for they must limit him no time to answer them: and asking such things as are lawfull to aske, and to a

*Acts 2. 37.**Acts 38.**II, 23.**Heb. 12. 28.*

lawfull end, for otherwise they aske amisse, and their suite shall not bee granted.

Jam. 1. 5.

That they may not aske amisse, let them aske in faith, beholding and beleeving the promises of God, of life and saluation in Christ Iesus: And let them try their faith by their purpose of neuer sinning against God againe, so far as their knowledge and power wil serue them: for that's an infallible note of true faith: because purpose of liuing & continuing in sin, is cleane contrarie to the nature of faith.

Thus

Thus when the sence of
 our want hath kindled in
 vs a flaming desire to
 craue reliefe, and desire
 hath awakened our sleepe
 and fainting faith, to be-
 hold and trust in Gods
 promised mercies; Faith
 then must haue recourse
 to God, and sue for help
 and comfort at his hands:
 I say, at his hands: not at
 any creatures. For crea-
 tures, be they Saints, bee
 they Angels, are not that
 Fountain of liuing waters,
 wherewith our thirstie spi-
 rits must be quēched: But
be alone who is the Father of
lights, frō whom comes down
enery

Dan. 9. 18.

*Ioh. 1. 37,
38.*

Iam. 1. 17.

Gen. 3. 19.

euery good and perfect gift :
 who though hee bee high
 and excellent, dwelling in
 the light and holy place,
 so that no mortall eye can
 see him ; yet hath hee li-
 censed vs that be but *dust*,
 to behold him with the
 Eye of Faith : which how
 weake so euer it be, so long
 as it is true and liuing, lo-
 uing God, and desiring
 still to be at peace vvith
 him, endeavouring in
 thoughts, words & workes
 to please Him, euer fight-
 ing against inward sinnes
 and feares ; outward al-
 lurements, and both in-
 ward & outward assaults,
 is

is not reiected: neither yet
 receiued for it owne sake,
 but for *the merit and wor-
 thinesse of Christ*. For as yet
*it's imperfect, beleewing but
 in part*. Therefore in
 Christs mediation let it
 come, not in the blessed
 Virgin *Maries*, nor any
 Saints: for their bloud
 purged vs not from sinne,
 neither haue we through
 them, *accesse* to the
 Throne of God, but onely
 by *Iesus Christ*.

And this is that vn-
 speakable Comfort, which
 fraile man, through the ri-
 ches of Gods loue, hath
 left him, as a sure refuge
 against

Iohn 16.23.

1. Cor. 13.

12.

Heb. 2.3.

Rom. 5.2.

Ephes. 2.18.

1. Tim. 1.15.

*Psal. 51. 5.**Gen. 2. 17.**Heb. 12. 29.**Esay 6. 2.*

against all doubts. Of
 himselfe, hee is the viter
 enemie of God, borne in
 sinne: full of sinne: to be
 damned for sinne, vnlesse
 he finde a sufficient Sure-
 tie to make Gods Iustice
 satisfaction: For God is
 a consuming fire against
 sinne, not enduring the
 least darknesse of it to ap-
 proch him. How then
 should hee dare, since the
 Holy glorious Seraphims
 are said with their wings
 to hide their face vwhen
 they praise God, to looke
 vpon the face of his offen-
 ded Maker? Behold heere
 the bounty and loue of
 God:

God: Hee hath so loued
 Man, that hee hath giuen
 him his owne Sonne to
 redeeme him: His Sonne
 hath so redeemed him,
 that now God is pleased
 for his Sonnes sake to suf-
 fer, nay, to command man
 to come to him: not as-
 king any other satisfacti-
 on of him, but *onely to re-
 pent and beleue in him.*
 That he may repent, hee
 giues him the Ministerie
 of the Word of Life, and
 the power of his Spirit to
 shew him his sinnes, vvith
 the vglinesse and danger
 of them, that he may hate
 them. And least the grie-
 uousnesse

John 3.16.

Esay 55. 1.

Rev. 22.17.

Acts 2.37.

Rom. 8.30.

Psal. 119.

104.

Ephes. I. II.

12,

13.

uousnesse and multitudes
of them should cause him
despaire of pardon for
them; hee begets in him
Faith, to beleue those
promises of remission and
life, which in his Sonne
Christ Iesus, he hath made
him. Hee strengthens him
to lay hold vpon those
promises, and apply them
particularly to himselfe:
thus:

John 3. 16.

*whosoever beleuees in
Christ, shall not perish, but
shall haue life everlasting:
But I beleue in Christ,
therefore I shall not pe-
rish, but haue life euer-
lasting.*

A gaine,

Againe.

whosoener hungers and thirsts after righteousness, is blessed, and shall bee satisfied.

Mat. 5. 6.

I hunger and thirst after righteousness. Therefore I shall be satisfied, and I am blessed.

Againe.

He that beleeueth in Christ, though he were dead, yet shall he liue.

Iohn 6. 47.

I beleue in Christ, though I was dead in sinne: Therefore though I was dead, yet shall I liue.

Againe.

Hee that beleueneth that Ie-
sus

I. Ioh. 4. 15.

*Iesus Christ is the Sonne of
God, hath euerlasting life.*

I beleeue that he is so:
Therefore I haue euerlast-
ing life.

When all this is done,
God then forceth him,
though fearfull, and back-
ward, and doubting at
first, by the power of his
Spirit to come in the
Name of his Son Christ,
with boldnesse, comfort
and Hope, before him, re-
ceiues him to grace, ac-
cepts his confession, puts
away his sinne; and en-
ables him to grow and
goe on in goodnesse: and
all this, for the loue hee
beares

beares vs in his Sonne: O the infinit vnspeakeablenesse of that loue ! O the monstrous ingratitude of that man that will seeke to others, and not to God, or if to God, by others, and not by Christ !

To end this point of our dutie in praying ; let vs, hauing powred out our hearts vnto God , in such a manner as hath beene shewed, beware we faint not in continuing to call and cry to him still ; though for a while hee seeme to repell vs : for sure hee will heare vs , though he hold vs off : Hee graciously

Psal. 36. 8.

*Mat. 20. 32**Mar. 10. 49**Luke 18.**39. 40.*

ously at last will turne againe, as Christ did to the two blind men, and heale our wounded, diseased soules; infusing them with the life of grace, speaking peace to our spirits, as he did to *Dauid*, and make vs know hee is become our saluation.

Psal. 71. 15.

And since the number of his mercies vpon vs are like the number of the Starres, of the Sands, vnpossible to be counted for their multitude, or valued for their worth; let our Praises flye vp perpetually to Heauen, like those fragrant and sweet-smelling
Odours

Odours of *Arabia*: the scent
 whereof will so delight
 him, that he will make our
 soules, his Sanctuary; our
 hearts, his holy habitation
 and resting place; our
 names precious; our
 liues good, and our end
 happy: when hauing loo-
 sed the bonds of mortali-
 tie, vnder which, wee are
 euer groaning here, hee
 shall set vs with the An-
 gels, to praise him euer-
 lastingly, in the bright-
 nesse of his presence,
 where nothing else is
 done, but singing, and
 blessing of his name for
 euer.

After

Rev. 21. 24.

Rev. 4. 8.

After wee haue thus made our Sacrifice of Prayer, wee must not so rest, as if all were done: But that it may be profitable to vs,

Psal. 146.
5, 6, 7, 8, 9.
Psal. 145.
18, 19, 20.

Psal. 138.
7, 8.

Psal. 88. 13.

Iam. 1. 5,
6, 7.

First, wee must haue a particular constant Faith, to belecue that God can and will accomplish our requests. That hee can; because of his Omnipotence: That he will; because of his Promise: Otherwise, if wee wauer, if wee doubt, if we faint, it shewes our Distrustfulnes, if not of his Power, at least of his Mercy, and then we shall receiue nothing

thing at his hands.

Next, looke vvhhat Grace wee pray for, or what corruptions we pray against, wee must *strive earnestly* to attaine the one, and *carefully watch* to auoid the other, vsing all good and lawfull meanes, ordained and allowed by God to that end.

Hee that prayes for knowledge in the Mysteries of our Redemption, must giue himselfe to Reading, Study, Meditation: and if hee be vnlearned, to hearing of the Preachers, and conference

Psal. 119.

101.

Iam. 1. 22.

23.

1. Tim. 4.

16.

Heb. 13. 17.

rence with such as are able to teach him, yet not neglecting his vocation and charge.

1. Tim. 5. 8.

Psal. 39. 1.

Amos 4.
4. 5.

He that prayes against the finnes of his heart and life, must flye all occasions may make him sinne: else hee shall meerely by praying mocke God, and most fondly delude himselfe.

Ephes. 6. 18.

When *David* so desired to be saued from his enemies, hee ranne not presumptuously into their hands, but warily kept himselfe out of view: And when *Paul* charged the *Ephesians* to be feruent in Prayer,

Prayer, that they may abound in *all grace*; he gaue them no libertie to company with such as might withdraw them from pietie to sinne; but straightly charged them, as Saint *Iude* doth, to shunne all occasions, whereby they might bee drawne to offend.

Heere, therefore, it is needfull, if we would haue any good by our Prayers, carefully to keepe these few rules.

First, to mark the finnes against which wee haue prayed, and the Diuels subtrill practice, either still

G

to

Iude 23.
Epi cf. 4.
& 5.

Psal. 19.
12, 13.

to continue them, or ha-
ving forsaken them, to fall
to them againe.

*Psal. 3. 6,
7, 8.*

Secondly, our frailty
in resisting, and our rea-
diness in yeelding to
temptations offered.

Psal. 4. 4.

Thirdly, the customa-
ble disposition of our
hearts, in our passions and
affections of Ioy, Sor-
row, Anger, Feare, Hope,
Loue, and how they sway
vs.

Psal. 11. 59.

Fourthly, the effect of
those Passions in our
liues, publicly in com-
pany; privately, at home;
with our Wiues, Chil-
dren, Seruants, Neigh-
bours;

bours; and more priuately
with our selues, when wee
are retyred.

To preuent and foyle
the Diuell, wee must vse
Sobriety, Watchfulnesse,
often & feruent prayers in
our heart: which though
they bee but short, such
as this, O my God, let me
not bee overcome of this
temptation.

1. Pet. 5.
8, 9.

Lord, be thou my help,
for I trust in thee.

Forfake mee not, O
God: leaue me not to my
selfe.

Giue mee vnderstand-
ing and power to doe thy
will.

Knit my heart vnto thee, that I may feare thy Name, and such like: yet they are so powerfull, that they put the Diuell to retreat and foyle, at least for a time.

Psal. 39. 1.

Psal. 23. 26.

Psal. 119.

55.

To take heed our hearts, which beyond measure are deceitfull, deceiue vs not; wee must alwayes haue a guard vpon them: saying to our selues, O heart, thou shouldest bee the Temple of my Redeemers most holy Spirit: why then dost thou harbor these wicked thoughts? & then further say, Cleanse thy house, deare Sauour, that

that thou mayest euer dwell with mee.

To keepe vs from notorious and scandalous sinnes, wee must boldly breake from, and leaue off all company and occasions to defile vs : If that cannot be, either in regard of command wee are subiect to, or other circumstances that cannot bee auoided ; let not our hearts nor tongues giue consent, but our eyes bee like *Dauids*, gushing out, when wee are at libertie, riuers of Teares, and bewaile both their, and our owne frailetie.

G 3

To

Psal. 139.

21, 22.

Psal. 119.

63.

Psal. 119.

101.

Psal. 119.

158.

Psal. 119.

136.

To preserve vs from open and secret Atheisme, Distrust, Despayre, Presumption, Blasphemy, Superstition, Idolatry, and neglect of serving God, and all sinnes directly against the first Table: remember in our Hearts, in our lips, in our liues, to be holy as our Heaucnly Father is, knowing hee hates the sinnes of vnfaithfulnesse, abhorres the wickednes of tongue and lips, and vpon wicked and prophane liuers will raine downe the portion they shall haue to drink, storms and tempest, and anguish
of

Mal. 5. 48.

Pro. 6. 16,
17, 18.

Psal. 116.

of Soule, and fire & brim-
stone in Hell-fire.

Rev. 20. 15.

To preserve vs from vn-
righteousnesse in our con-
uersation, and the breach
of charity to our neigh-
bours in our liues, re-
member alwayes to fol-
low Christs rule: Doe as
thou wouldst bee done to;
and what thou wouldest
not be done to, doe not.

Mat. 7. 12.

And Saint Pauls, *Soranne*,
that thou maist obtaine a
Crownne of righteousness.

1. Cor. 9. 24.

And Saint Iohns, Hee that
loues not his brother, loues
not God: And forget not
Saint Iames, Shew me thy
faith by thy workes: for, by

1. Ioh. 4. 20.

Iam. 2. 18.

G 4 them,

2. Pet. 1. 8,
9, 10.

them, saies Saint Peter, thou must make thy vocation and election sure, Else thy prayers, and thy faith, and thy selfe are but dead, and vterly vnacceptable in the sight of God.

Lastly, wee must keepe our soules in a dayly continuance of all these spirituall exercises, taming the rebelliousnes of our flesh by Fasting, as Saint Paul did, when wee finde our selues pressed with dullnesse, and sloth, or vnwillingnesse, or vanity: so will our spirits grow nimble and quicke to call on God, our hearts soft and

1. Cor. 9. 27.

Dan. 9. 3.

20.

21.

and tender to mourne, our
Prayers so feruent, that
God will heare them, and
our Praises so accepted,
that he will reward them.

That God which by the
bloud of his Son hath re-
deemed vs, enable vs by
his Spirit, through the suf-
ferings of his Sonne, to
practise effectually all
these things. *Amen.*

To him be glo-
ry and praise
for euer-
more.

(::)

FINIS.